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KRISHNA'S FLUTE

Prof. VASWANI

The coming of Krishna, five thousand years ago, was the birth of a mighty revolution. One kingdom after another has been built in India and has crumbled to its fall. But Krishna's Kingdom has endured, has spread its influence through these fifty centuries. The French revolution was political; the English revolution was economic; but 'liberty' wallowed in blood in France and industrialism in England ended in capitalist exploitation; but Krishna started a spiritual revolution which made India a model nation in the morning of history. Krishna played upon his wondrous Flute; and since then, a new vision has come to Aryavarta of God the Beautiful, of God the Eternal. For Krishna had in him that which is born of God,—the *ananda*, the freedom, the loveliness, the love whose living original is the Eternal.


Time was,—not many years back—when the name of Krishna meant little to many of our 'educated' men; and not

a few of those who spoke in the name of Jesus were jealous of the honor of Krishna, not knowing in their ignorance or bigotry that in both Krishna and Jesus worked the One Spirit. What is the situation to-day? Groups of earnest men and women in Europe and America have begun to glimpse the beauty of the Krishna-Life; it is no longer fashionable to reduce that life of singular grace and singular beauty to a legend of the past; many of those who mocked him in the earlier days have learnt to love and honour the name; many who believed that his Teaching was a transcendental moon-shine have found in his words the Wisdom of Life; many who thought he preached impracticable abstractions have learnt to discover in Krishna's gospel a message of vital value to the practical, modern man.

For this Krishna who played upon the Flute and sang the 'Song Celestial' on the battle-field taught that the life of the spirit was not ascetic but profoundly human, to be lived not away from the world but in the *field of action*. Krishna was ever human as a boy: and he taught, alike by precept and example, that action was at once the necessity and *fulfilment* of human life. To live is to act; and none may hope to grow into the virtues of interior life without fulfilling obligations of the outer life as members of a society, a nation. In the beginning was Act;—said Goethe; and the life of action is what Krishna taught each one must live. But he was careful to add that our action must express not the lower self of ambition and power but the deepest self which is love. As it is our work *hides*, it does not *express*, His *higher self*; hence the conflict between the Ideal and the actual in the life of world.

This conflict was, perhaps, never more bitter than to-day. For when were the nations smitten with strife so much as at this hour? The earth and the sky and the very waters under the earth have been armed in our days as never before in the world's sad history; fire and sword have swept over the earth. It is the music of the Krishna-flute which the warring world needs at this hour; it is the message of Love Krishna gave to India in the language which is the nations' piteous need, to-day.

They speak of the coming again of the Lord, of the appearance of an Avatar in these days. That the need is piteous they know who realise the world's sad condition; that the Avatar need not be on the material plane will be understood by those who believe that every pure heart, every aspiring soul may touch the Divine on the spirit-plane. For if God be the deepest Self of man, then are man and God inseverable, and every heart that is purged of bitterness and strife and separation may become a cradle for the Child Divine. In the purified heart, in the discipline which comes of suffering endured for the sake of truth, in the daily work offered in the service of Love, we still may hear the music of the Lord, even as Arjuna did on the Kuru-field in the long ago,—we still may hear the Child singing of the simple things the cowherds heard in ancient Aryavarta. And that music still may prove to be the healing of an aching world. And listening to the simple things, the little door of our earth-years may get open up in that wonderland where breathes the benediction of the Beauty that is God.



THE FINITUDE OF THE PHYSICAL UNIVERSE

H. STANLEY REDGROVE, B Sc. (LOND.), F. C. S.

PHILOSOPHY can no more surely be founded than upon the facts of physical science; and to modern materialism it must be conceded that its earliest advocates did so attempt to ground their views. The history of materialism however is an unfortunate one; recent scientific research in the domains both of psychology and of radioactivity have shown how unreliable its doctrines are; and the same would appear to be the verdict of mathematical physics. Superficially examined, materialism has a scientific air about it: when its teachings are more closely scrutinised, they are seen to be of a highly speculative character. If they start from the solid facts of science, they pass therefrom to an airy world of fantasy. In particular is this true of the materialistic dogma of the infinitude of the physical universe, a dogma which teaches that, since the material world is infinite, the spiritual world is non-existent.

There is an unfortunate ambiguity in the word 'infinite' which seems very often to escape attention. I do not know who first called attention to this ambiguity, but Spinoza very clearly explains it at the beginning of his *Ethics*, where, in defining God as 'a being absolutely infinite—that is, a substance consisting of infinite attributes, of which each expresses eternal and infinite essentiality', he writes in explanation: 'I say absolutely infinite, not infinite after its kind: for, of a thing infinite only after its kind, infinite attributes may be denied; but that which is absolutely infinite, contains in its essence whatever expresses reality, and involves no negation*'. Prior to my acquaintance with Spinoza I independently reached a conclusion similar to his, and I have dealt with the matter at some length in my *Matter, Spirit and the Cosmos*. Let us for example, imagine an infinite line. What do we mean by this

* Elwes' translation of THE CHIEF WORKS OF SPINOZA, vol. ii (revised edition, London, 1898) pp. 45—46.

expression? Obviously a line of infinite length. That is to say, an infinite line is infinite or unlimited so far as its length is concerned. It is not infinite in any other respect, but is limited by the definition of a line, and thus (like a finite line) is devoid of thickness or depth. If, therefore, the physical universe is infinite, it is only infinite *qua* physical: it is infinite in three dimensions of space and one of time; but there is no necessity of thought that compels us to equate this with the totality of existence. To assert that space is infinite can no more be interpreted into a denial of the existence of a super-space—a realm of spirit—than can the assertion of the existence of infinite length be taken to imply the non-existence of space.

Recent work in mathematical physics; more especially that of Einstein, seems, however, destined to deprive materialism of even this vestige of an argument, and to indicate that the physical universe—that space itself—is finite in extent, a conclusion which cannot be other than of great interest to all serious students of Occultism. At schools and colleges, and even at universities, except in the most advanced courses, we are taught a system of geometry which, differing therefrom in details, and carried to a higher degree of perfection, is essentially the same as that of the great geometrician Euclid, and we are apt to think that this is the only system of geometry, and that its conclusions are indubitably true. This, however, is not the case. If we look into Euclid's system closely we find that it is based upon certain assumptions which may or may not be true. It is possible that Euclid himself recognised this, though the fact is often concealed by his editors; for it was amongst his postulates or things which he asked should be conceded that Euclid placed that axiom which is not an axiom: 'If a straight line meet two straight lines so as to make the interior angles on one side of it together less than two right angles, those straight lines will meet if continually produced on the side on which are the angles which are together less than two right angles'. It would seem at first sight that we might test this, or its more simple consequence that the three angles of any plane triangle are together equal to two right angles, by experiment. But no experiment can achieve anything beyond

approximate accuracy, and whilst Euclid's system is found to serve for all ordinary purposes, including the vast majority of accurate scientific measurements, the possibility must always remain that it is not quite true. There are two rival systems of geometry in which straight lines do not behave in quite the same way as they do in Euclid's system, and in which the sum of the three angles of any plane triangle differs from two right angles by a small quantity proportional to the area of the triangle, being in one system a little more, and in the other a little less, than this amount.


Now, if Euclid's system of geometry is absolutely true, space is infinite. But this does not necessarily follow otherwise. According to Einstein's Theory of Relativity, space is not uniform at all, every gravitational field, that is, every particle of matter, corresponding to an irregularity in space (which is cause and which is effect yet remains to be proved). Geometry, in consequence, becomes an integral part of physics and a highly complicated affair. Moreover, in addition to these innumerable irregularities in space, space would seem to have an inherent curvature and to be finite in extent. It has been proved mathematically that if the physical universe is infinite, that is to say, if its space is Euclidean or quasi-Euclidean, the average density of matter in it must be nil. This is obviously absurd, and we are compelled to postulate its finitude. The difficulty is how to conceive it, and it is here that the concept of a fourth dimension becomes indispensable, or, rather, I should say the concept of a fifth dimension, since, according to Einstein—and it seems to my mind obvious the physical universe itself has four dimensions, three in space and one in time.

In order to explain the idea of a four-dimensional world that of a two-dimensional world or Flatland has been found useful. For our present purpose we must imagine not a Flatland, but a universe shaped like the surface of a sphere.

If the physical universe is finite, wherewith is it bounded? We shall see, however, that it is possible to conceive of it as unbounded and yet as finite. Let us consider a race of two-dimensional beings living on the surface of a sphere. Their universe to them would be unbounded, yet is it finite. So may

the physical universe be unbounded and yet finite, if it is curved in some dimension outside of space, and, like the surface of a sphere, ever returns into itself.

Such are the findings of the most recent scientific thought in the domain of mathematical physics. It may be said that they seem to indicate directly nothing concerning the existence or otherwise of spirit. That may be true; but they give us an entirely new idea of the Universe, one incompatible with materialism, but very congruous with the teachings of Occultism, and presenting to the mind possibilities which previously it had hardly dared to hold. We are amazed at the mystery of the Universe. But we are not dismayed, for we are conscious that mind is master, and that it shall ever progress in the achievement of its task.



THE NEW RENAISSANCE

VICTOR E. CROMER

The Origin of the Civil Law

Moral Law began its manifestation in human affairs probably through theocratic channels, although ultimately derived from the laws of semi-barbarous tribes. There is no doubt the priest preceded the monarch in the higher organization of early civilized society. The laws the former individual promulgated were mainly the outcome of religious or superstitious ideas and influence, but in the course of time there appeared a tendency due to the jealousy of the monarch and also the increasing power of local feudal chiefs whose authority was not to be gainsaid, to create a new kind of law based on matters not pertaining to priestcraft, and not having any direct connection with religion. Thus a number of laws gradually sprung up, and were handed down orally for a considerable period of history, until the coming of rulers who codified them. The three earliest attempts to codify law in a comprehensive form were those of Khammurabi, the Babylonian (B. C. 1900); Moses (B. C. 1300), who gave the law which has had such tremendous effect on the history of the world through Jewish and Christian peoples; and the mythological Manu, (B. C.—?), whose name is attached to the laws which are at the back of the whole system of Hinduism. The latter two codes, however, endeavoured, in the main, to interpret the moral law in terms of religion. They had behind them the gradual growth of ages of oral and traditional laws and ideas which they incorporated in their code. Unlike the Babylonians, the Egyptians never had a general code of law, but rather a system of local government under the district monarchs who were themselves directly responsible to the king. If Moses, as has often been asserted, drew on the Egyptian system for his work, it must have been only in a very small degree for Semetic influences are seen largely to predominate it.

During the course of centuries the moral law in Mesopotamia, was gradually being divided into two parts, the religious

and the civil law. In the laws of Kammurabi we have one of the earliest known attempts to codify the civil law, and although there may be in them an original element due to the king himself, yet in the main his code was but a re-issue in compact form of ancient Sumerian laws. Kammurabi, the 'Amraphel' of the old Testament, the founder of the First Babylonian Dynasty, and a contemporary of Abraham, has therefore little claim to be regarded as himself a great lawgiver. The credit in that respect must be given to the Sumerians who preceded him. What happened in Sumeria and Babylonia may be said also to have occurred in other countries, for we find that at certain stages of their histories the necessity for civil law was beginning to make itself strongly felt, and we may be sure that the priesthood viewed the coming change with no slight disfavour, especially as this meant a curtailment of its power. As a matter of fact, the history of the world is full of examples of the everlasting struggles for supremacy between the civil, military and religious leaders of nations, but, whatever may be the faults of the former, experience has taught us that neither priest nor warrior is a suitable person to be entrusted with the authority of laying down or enforcing the laws of a country.

Before the development of effective weapons of offence there could have been no civil law in human society, and in the earliest times every man was a law unto himself. Subsequent to this he began to live in communities formed with the idea of the protection of their members and ruled in the primitive sense of justice, which demands an eye for an eye and a tooth for a tooth, by some chieftain or 'great man.' Then, as we have already seen, came the organization of society by certain of its leaders into religious groups, some of these religious ideas of the earliest historical times being exceedingly crude, while others were of a high type, notably those of India and Egypt, where from the earliest historical times we find religious ideas in a fairly high state of development, presupposing a lengthy prehistoric development. Mr. Romesh C. Dutt, in his book 'The Civilization of India', divides the early history of India into three ages, as follows:—The Vedic age, the Epic age, and the age of Laws and Philosophy, and referring to the third age he

says—'The literary and scientific achievements of this age, which we have called the age of Laws and Philosophy, were no less brilliant. The voluminous commentaries and rules contained in the religious works known as the Brahmanas, for the proper performance of sacrifices, were reduced into concise handy manuals, called Srauta Sutras; rules of domestic rites and domestic ceremonies were similarly compiled under the name of Grihya Sutras; and the whole body of civil and criminal laws was condensed under the name of Dharma Sutras. Sutra means literally a thread, and implies an aphorism in which rules and laws are condensed and strung together, so as to be easily remembered. All sacrificial rules, all rules of domestic rites, and all civil and criminal laws of the land were thus condensed in the Sutra or aphoristic form in order that each Aryan boy, Brahman or Kshatriya or Vaisya, might learn the whole body of laws in early life, and remember them ever afterwards. Every pious Hindu was expected to know all his duties, as worshipper, as family man, and as citizen; and the method in which he acquired this knowledge was to get the three-fold code by heart when he was young, and when he resided with his teacher for the acquisition of sacred learning. No nation on earth ever devised a more effective method for regulating the conduct and character of men, and for impressing on every member of the community his religious, domestic, and legal duties and obligations.' This age may roughly be described as between 800 and 315 B. C.

THE MIRACLES OF OCCULTISM

S. VAIDYANATHAN

The subject of 'Occultism' has of late become a fascinating art of extensive and far-reaching interest to all thinking and truth seeking souls; some of the remarkable premonitions in France during the recent War have largely contributed to excite and stir the public spirit. Though not all, we believe that some at least who are ardent and enthusiastic students of 'Psychic occultism' capable of making searching and exhaustive inquiries and investigations into the scientific aspects of such 'premonitions' are more closely bent upon reviewing and analysing their actual principles and truthful significances in the light of 'Psychical research'. The evidences of the past as well as the present have emphatically and strenuously convinced us of the futility of material life to all mortals without a successful grasp and realisation of their inherent, latent and miraculous powers lying dormant within themselves; it is only a systematic and ingenious psychic and occult training of the mind that will irradiate the inner self of man with pure scintillations of knowledge, that will create in him an evergrowing, forceful and intellectual factor and that will bring forth his psychic, occult and intelligent force existing in the mystical regions of his soul to the clear manifestation and activity in the open panorama of human warfare, where material interests clash with each other as a result of a growing spirit of antagonism and breach of fraternity and harmony amongst the mortals.

•By 'Occultism' we mean, the training we give to a certain intelligent, powerful and undying force within the profundities of our self: all energetic and conscientious students of 'Occultism' do sincerely admit the fact that unless and until man develops his mentality with highest reflections and ideals of knowledge, equips himself with a powerful weapon obtained by successful grasp of the secrets of occultism and throws into the world the fruits of his indefatigable exertions and zealous

training of his hidden force, he cannot successfully and heroically resist the eddies and whirlpool of a material and mortal life. From a practically judicious point of view, considering the immensity and enormity of obstacles and barriers of hindrances that impede our onward progress in life, that challenge all sense of our rational understanding and darken the beautifully illuminated goal of felicity before us, we deem it our most sacred and primary duty to enforce upon all thinking minds spiritually inclined, that man must develop his inherent force and must concentrate his attention essentially upon the necessity and the propriety of the training by which his mind must be stimulated with a prolific knowledge and elevated from the chasm of darkness in ignorance to the paradise of refulgent light in wisdom.

The development of a forceful and powerful personality is considered by all oriental as well as occidental occultists to be of marvellous psychic significance. Personality is acquired and fostered by the cultivation of an inherent and hidden force in man,—more familiarly known as 'HUMAN MAGNETISM'. The generation and conservation of this life-resuscitating magnetic current in man are effected by the successful way by which the mind is intelligently cultured with a psychic knowledge which will permeate and fire all human understanding and promote to the highest aspirations in life here and hereafter. Concentration is one of the fundamental virtuous gifts of the human mind. By concentration we mean the method we adopt in bringing our mental faculties under the mastery of an indomitable 'Will Force' which forms an excellent guide to the mind and constitutes a barrier to its deviations: concentration helps our thought formation and dispels all vicious notions and low sentiments that may venture to the threshold of our mind: it develops freethinking and accelerates the powerful development of the Will Current. It enhances our knowledge, with new and purified motives of existence, of what we should do and how we should shape our individual career in life. It gives us new and original ideals and thoughts which will facilitate our scope of imagination and reflection. Lastly, it brings our latent intellectual and marvellous powers into clear mani-


festation in the open amphitheatre of life, striking the admiration of all observers and exciting their curiosity, we can ostensibly and ingeniously express ourselves before a large mass of human beings and can wield an overwhelming influence over their physical and mental powers by subjugating their will; but we must do so only when we are executing a noble function in life and organizing a highest mission that will facilitate and promote the common welfare of all mortals whom we should conscientiously come to recognise in the spirit of fraternity. In every walk of our life we must be actuated more by a public spiritedness and philanthropic notion than by anything else. The dangers consequent to the abuse of personal magnetism are manifold and more extensive in range than the possible beneficent results that can be achieved from it but it must be enforced in the minds of all who take up the study of occultism, especially in those of the beginners that, should they abuse the power they receive from occult and psychic training, they will surely have to repent of their misdeeds in the long run; they will not only lose their magnetic and psychic forces but also their mental vigour and ebullience. Continued abuse of psychic force will ultimately ruin their physical and mental economy together, they will then become a prey to many forms of harrowing and excruciating physical ailments and mental diseases grouped under '*Psychopathy*'. The historic rise of Napoleon Bonaparte in France and his ultimate downfall is a fitting sequel which can be most appropriately applied in every instance of the abuse of power in this modern world.

The powerful cultivation of the eye is no less an important feature in the psychical development of man; a hypnotist, for instance, attracts the attention of the individual before him by steadily and vigorously concentrating his eyes on him and by certain quick and energetic movements of the hand he throws the individual under the spell of hypnotism, then follow verbal suggestions or commands from the mouth of the hypnotist which are implicitly followed by his patient, who is thrown in a hypnotic trance or artificial sleep induced by hypnotism. At this stage the individual is absolutely powerless and is, for all practical purposes, a slave of the hypnotist; the power that we

acquire can be beneficently as well as banefully utilized. If an individual is accustomed to bad habits, lustful immorality or the more pernicious drinking, he can be reformed in no time; if he is suffering from any acute form of troublesome mental disease, he can, in a short while, be freed from its fearful and ravaging onslaughts and made to regain perfect healthfulness and strength of body and mind. On the Contrary an individual may be made to enact most obscene scenes or be made to behave in a most obnoxious and highly ludicrous way, which will positively react upon him in the long run, depriving him of his senses; the evils wrought by some unscrupulous hypnotists are similar to those resulting from witchery, sorcery and ceremonial magic allied to the practice of black arts. Should these people who are positively bent upon working a maximum amount of evil to all mortals come to know of the way by which they should control the elemental forces of nature and secure the assistance of the powerful evil spirits in existence we can not in reality conceive of the illimitable atrocities they will be able to perpetrate on mankind; therefore we require that a highest standard of morality commingled with religion must form the necessary basis of occultism.

• There are certain fundamental rules of conduct and principles of life, which an ardent student of occultism must observe before he enters the portals of occult science; he must be in possession of excellent physical powers and sound mental vigour; at least he should see that he is in the enjoyment of normal strength and spirit; anger, he must never have and he must perforce practise the maximum of patience even during tumultuous and exceedingly trying occasions. He must ever be convivial with a complacent and whole-some spirit and with a generous heart; he must regulate his habits and try to secure plain living and high thinking; he must be ambitious to succeed in life but his ambition must in no way affect his fellow beings or prove to be destructive in character. He must have an expert guide who will detect his knowledge and improve it with the choicest ideals of occultism. He must take recourse to good ~~sathic~~ and nourishing food; food value and not palatability must be his criterion. Then the exercise which is

suggested to a student of occult-science is purely psycho-physical in aspects. A systematic and scientific training in *Pranayama* must be given to the student; he must be lead on in the ways of our ancient seers and Mystics of Yore, who were perfect adepts in this art; he may go into meditation successfully with *Pranayama* if practicable. *Pranayama* regulates the respiratory organs and breathing, it enters the circulatory organs and vigorously carries out blood-circulation extricating all impurities and spurious elements in the human system. It organizes the human internal economy with a life-renewing vital and electric current and strengthens the nervous system with an electricity which conduces to the marvellous development of the Human Will. It raises the general ebullition of our spirit and ecstasy of heart. We must use our critical judgment as often as we can and must come into contact with different men in different atmospheres of life with different ends in view and should analyse and critically weigh their character and mental vision; some part of our precious time may fairly be adjusted for reflections, for their powers are manifold and their advantages illimitable; they develop free thinking and enhance our originality.



THE PSYCHOLOGY OF PHRENOLOGY Human Nature'

W. GEO. WHEELER, L. P. I.

The cerebral centre for the faculty of Human Nature is of comparatively recent discovery; its localisation was more than suspected by that remarkable observer L. N. Fowler, and it has since been abundantly verified at 'The Brighton Phrenological Institution', and elsewhere. The organ is found immediately below Benevolence and above Comparison 'in that portion of the convulsion which lies under the upper curve of the forehead, at the margin of the hair growth.' It is well-known, however, that the hair sometimes springs from below the bend of the forehead, as in some representative pictures of Christ, also in Froebel, Madame Antoinette Stirling, and many others. In such cases care must be used by the delineator in deciding the size of the organ in question. The faculty is generally described as Intuition.

L. N. Fowler concluded that this mind power furnished its possessor with an Intuitive knowledge of human nature, enabling him readily to perceive the state of mind possessed by others, and thus successfully adapt himself to, and operate upon the feelings of his fellowmen. The faculty, he thought, had relationship to other faculties: but 'the class of functions attributed to it does not belong exclusively to any one of the other organs.'

J. P. Blackford, in his work 'Phrenology for students' describes the faculty as 'Intellectual sagacity; the power of penetrating, of looking behind and beyond mere appearances; the ability to see beneath the surface of things; to perceive the mental conditions attached to material appearances'. Professor Millott Severn's definitions are worthy of careful study; the following quotation is interesting:—'Human Nature is the

psychological, detective, character-reading faculty, giving penetration of mind, discernment, prophetic foresight and predictive instinct'.

This mind power appears not infrequently to act in conjunction with Spirituality, to which it is in some sense related. Many Spiritualists, Clergymen, and such like possess the two organs equally well developed, as for instance Hector Boece, the historian, 'who was always more ready to believe than to doubt'; Dr. Joseph Parker, who gave it a name of his own, and declared it invaluable as he journeyed by rail or car; Henry Ward Beecher, whose ability to mould and influence men was exceptional.

The faculty is generally active in successful literary men. The organ shows large in Bacon, Scott, and Lytton, and particularly in the representations of Shakespeare. The faculty revealed itself in Charles Dickens, the novelist, who, however had extraordinary powers of perception in conjunction, and thus studied men and women in the light of his scientific faculties.

Human Nature when fully active gives one man a marvelous advantage over another. It resolves itself into insight without systematised study. Medical men often possess it, combined with powerful percepts, and sometimes, as a result, know what is wrong with their patients before a word has been spoken. When this psychic knowledge is conjoined to active Benevolence, it will give the physician wonderful sympathy and understanding of life in health and disease. He will readily adjust himself to his patients, influence and direct their thought, cast a magnetic influence over their mind, and discover more readily the best method of cure.

When this faculty is active in the nurse, combined with a well balanced superior brain, she more readily rises to an important position, and is able to throw out a strong and wise influence when she has attained it. She is more psychic and has an intuitive knowledge of men and women.

Human Nature is a useful faculty in the schoolmaster, the public teacher, the clergyman, the lecturer, the character delineator. It gives the business manager an instinctive wisdom

in judging of the employees he is about to engage. The engager with this mind power active finds his task a comparatively easy one. If to this psychic instinct is added a knowledge of Phrenology on its scientific side, the Manager will realise the capacity of the applicant, will detect any falsity of character and statement, and feel capable of viewing with certainty the inner life of the individual.

World rulers sometimes possess this faculty extremely active; but the use or abuse of Human Nature will depend largely upon other mind powers. If it plays a vigorous part in the life of a Statesman, and the animal propensities are strong, joined to the intellectual, there will be a tendency to let humanity suffer to attain a selfish end. The masses will become tools in the hands of the unscrupulous, whose small Conscientiousness and abnormal Acquisitiveness will be the more dangerous because possessing an intuitive knowledge of men and women, Human Nature may work in conjunction with the lower faculties as well as the higher.

Human Nature is helpful to the philanthropist. The faculty of Benevolence linked with other faculties inclines him to feed the hungry and clothe the ill-clad. He may or may not do this wisely; but if Intuition is active, it gives a better understanding of the individual needing help, and links up with the sympathetic faculty.

Those who teach, nurse, or otherwise have the care of Children should exercise the very best faculties of their own nature, for the child, although perhaps not very wise from an educational standpoint, yet may read character at a glance, forming a right conclusion apart from reflection.

When Human Nature is a small organ, the possessor is likely to be deceived in regard to first conclusions, and the intuitive character reading faculty needs cultivation. It may perhaps be better awakened by a system of scientific studies of heads or faces—the practical aiding the psychic.

Silas Marner, in George Eliot's novel of that name, must have had a poor insight into human nature. He considered his friend William Dane faultless, and trusted him absolutely, although his character displayed itself in theft and shameful

injustice. In fact, Dane outraged both moral and social law. Silas Marner's ignorance of human nature did much to bring about a life-long misfortune and a broken career.

Nell's grandfather, in Charles Dickens' 'Old Curiosity Shop,' must also have been deficient in this respect, for he appeared to have been the victim of demoralised men all along the line.

David Livingstone, on the other hand—The Explorer Missionary—possessed much of this faculty, and it enabled him to enter into kindly relationships with the native tribes in Africa, many of whom followed him for a thousand miles through the forests and by the rivers.

We need hardly say that character knowledge or intuitive instinct in reading men becomes dangerous in the hands of criminal types. There is always possibilities of ill when large Human Nature is linked up with small Conscientiousness.

We live in days of psychic advancement, and it is interesting to consider from what faculties these tendencies and manifestations arise, for everything that we do has a relationship to certain mind powers in a more or less vigorous degree of activity. We think psychic revelation is the resultant of large Human Nature, combined with Spirituality.

The linking up of these faculties may, and probably will, do much in modern life to stem the tide of materialism, and bring the forces of the soul into greater tune with the Infinite. It is the materialistic tendencies that undermine the true wealth of nations. When the base of the brain is over-active, the lower faculties gain power over the higher, and there is a tendency to moral and spiritual decline.

The twentieth century is a new era, it is the psychological era. There may be great faculties yet undiscovered; fine combinations not yet demonstrated; higher types of individuals, peoples and races yet to be revealed. We stand on the tiptoe of expectation; we feel already the divine fires flooding the higher faculties of the soul, the twentieth century will open our eyes to sublimer vision, and on the mountain tops of thought we may receive those psychic revelations that advance the divine mind into the vast realms of the divinest.

HINDU ETHICS AND PHILOSOPHY

SHIV NATH DAR, B. A. (Hons.)

Ethics is the science, which treats of human actions, in relation to some standard, which it sets as a criterion of right and wrong. Although the general principles of morality are the same in all times and climes, yet different countries hold different views, with regard to many particular details. The moral ideal ranges from the passionless and actionless *Nirvana* of the Buddhists to the full fledged gospel of Manmonism of the Materialists. The ancient Hindus, had likewise, a system of Ethics of their own, and it is this system, with all its myriad intricacies, that I expound here.

The Hindu system of Ethics is not inferior to, if not superior to, any other moral ideal that humanity pursues. It has a close resemblance with the Kantian standard, in the common ideas of the subjection of passions to reason, of the dispassionate fulfilment of duty, and of the identity of individual self with Universal Self. It has a marked similarity with Spinozism, in its distinctively Pantheistic basis, and in its creed, that only a true knowledge of the Absolute can free us from the bondage of the senses in which we are fettered. It claims an analogy with the Hegelian philosophy, in its distinction between the true and the false self and in its belief of a moral order running through things, and of the spiritual nature of the Supreme Reality. But, while it has a likeness with so many moral codes of later growth, it has a history and an individuality of its own, which set it apart from all the philosophical theories, with which it happens to have a concordance.

Tradition travels back to the ages, where History dares not set its foot. The religious scriptures of the Aryans are the only vistas, which reveal to our blinded eyes, happy visions of the past, hidden in the hoary obscurity of age. India was in those bygone ages, a country of quiet rural surroundings, unalloyed by the din and smoke of the modern factory life. High hill

with fresh verdure, cool streams of crystal water, and all the fragrance and beauty of nature, lay on every side, and the sensitive eyes of our newly-settled forefathers, could not but view them with wonder and reverence. The fertile plains of India, bore a striking contrast with the barren wastes of their former abode. Our ancestors had inherited a meditative turn of mind from nature. They looked upon the trees and the skies, not with the scrutiny of a naturalist, not with the ecstasy of a poet, but with the depth of a philosopher. In the various objects of nature, that were scattered so lavishly around them, they did not see an exterior, material picture alone. Behind all this phantasmagoria of sense they saw God himself, manifested in all the fulness of the universe. When they worshipped nature, they worshipped that Divine Spirit that runs through all creation and not the dull dead matter. If the profound critic of the old, Hindu idol-worshipper succeeds in changing his point of view of things, if he sees God in everything, if he gets to understand the objects of sense, not as bundles of atoms, joined together by cohesion, but as forms of the absolute Being, then the problem is solved altogether. Idol-worship is then, not wrong in principle at least. The Hindu does not bow before an image of stone; he does not light incense before a mere piece of clay; he worships God as He is manifested in the stone and in the clay. If the modern usage has made the whole thing objectionable in that no one understands the real purpose and significance of an image, it is that usage which is to be condemned and not the principle. Anything can be reduced to absurdity, when it is misused.

Image worship cannot be dispensed with, so long as human nature remains the same, and it is implicitly performed by all those, who are opposed to it in theory. The practice differs from the precept. I charge those, who can perform the acts of religious service, without attending to any material form, whether in actual existence or in imagination, to experiment for themselves, if they can imagine anything that is formless. Can any one fix his attention upon any object devoid of all shape and dimensions? If any accident of nature stands the test of this experiment, to him I have nothing to say, and he is

fully justified to hold communion with God directly. But considering the limitations of human mind, there are but few (prophets and great spiritual men excepted) who come under the hypothetical case mentioned above. Those then, who while they cannot attend to a formless God, still persist that even for practical purposes, (whatsoever be the real nature of the Absolute) there is no necessity of any form, are either hypocrites or false worshippers. Why do the Mahomedans pray with their face in a certain direction? Why do the Christians have the figure of Cross or the face of Christ in their view, when they say their prayers? Do they worship the particular direction, or the particular figure? If not, why then should a Hindu be worshipping a stone-image, if he prays to God, with that image in view?

But the *Vedīs* themselves declare, that the worship of the Deity through the medium of idols, is, by no means, the highest type of worship. Nevertheless it is an indispensable means to a higher end. Through it by degrees, we reach that stage where we realize the real nature of God, and merge our being into His universal existence. From image-worship to mental prayer—and from thence to the realization of God in one's own Self.

Next to the doctrine of *Karma* which is ingrained in the thoughts of every Hindu. It presupposes the doctrine of *Transmigration of Souls*, and though people often laugh at the absurdity and fancifulness of this theory, yet they offer no constructive hypothesis in its place. We own that it is only a theory and a belief, but it is at least a dogma, which answers our purpose, and which does not leave any incongruity in the system of our ideas.

Our souls are parts of the Divine spirit or *Brahman*, and we are so to say 'made after the image of God'. Each soul has to pass through certain stages of its development, in order to reach the highest point when it merges into the Universal Soul, from where it came. The soul rises upward in the scale of existence slowly and steadily until it assumes the human form. Then it is that the law of *Karma* works. Man's developed soul is expected to follow a certain ideal of action. If it works,

up to that ideal, it climbs to a higher rank, if it falls short of it, it once more inhabits lower forms of being.

Here we are struck with a comparison between this law of the progress of a soul from lower to higher forms, and the Evolutionism of the modern Scientists. Both the theories hold a dynamic view of nature, and postulate an evolutionary change through the world. But here the similarity ends. The law of *Transmigration of Souls* asserts that the *individual* souls are constantly improving and progressing, while Darwin's theory stands for the evolution of the *race*. The latter is a purely natural law, while the former is subject to ethical considerations. As a result of this, whereas nothing can hinder the evolution of species according to the modern evolutionists, the soul can according to the Hindus fall back in its onward march by its own bad actions.

There is no fleeing from one's actions. They follow him about as his shadow, and he must suffer for his sins, and get rewarded for his virtues. This is what is called the bondage of actions, and to free himself from this grind-stone of cause and effect is the one ideal of a Hindu's life. When he is beyond the hit of causation, when the soul has after many a struggle achieved its goal—the recognition of its oneness with the *Brahman*—then it is that the salvation is reached. Such a salvated soul has not to undergo birth and death, and enjoys the perfect freedom, called *Muk'ti*.

It is argued against this theory, that it gives to God a very stern appearance, and that it deprives Him of the attributes of mercy and forgiveness. The libel is not well founded. The God of the Hindus is as kind as He is just. 'To err is human, to forgive divine'. Real repentance, washes away our faults from the Register of our deeds. God is the All-mighty as well as the All-merciful. We are to worship him through love. 'He is to be worshipped as the one beloved, dearer than anything in this and the next life'. This is the doctrine of Love preached by the sages of the Vedas.

The *Bhagavad Gita*, the great moral code of the Hindus, points out the performance of duty for duty's sake as the *summum bonum*. There it is told that a life devoted to our

senses is the lowest of lives, and that where the passions are under the control of reason there happiness is. 'That man alone is wise, who keeps mastery of himself'. 'To the devotees, who are free from desire and anger, who have controlled their thought, and who have known the Self, *Brahman's* bliss exists everywhere'. Life is worth living. Each man has a certain task allotted to him, and it is incumbent on him to perform it. But all the while there should be no eye on the results. Duty is its own reward. All our actions are to be dedicated to God. Thus *Sri Krishna* most vehemently preached the gospel of work and the dignity of labour :

".....Find full reward
 (Of doing right in right! Let right deeds be
 Thy motive, not the fruit which comes from them,
 And live in action! Labour! make thine acts
 Thy piety, casting all self aside,
 Contemning again and merit; equable
 In good or evil: equability
 Is Yog, is piety'.

The whole ethics of the *Gita* may be briefly summed up as:

- (1) cast all passions away; renounce all earthly desires and worldly bonds,
- (2) do not harm anybody,
- (3) do as you would be done by,
- (4) perform social service through self-sacrifice,
- (5) do your duty without any concern as to consequences.
- (6) Let motives be counted in the moral judgment of actions, and not the outward results.

The influence which *Gita* has exerted on the western mind is evidenced from the words of one of the most unsympathetic of all the translators of the Book—Thomson—'Would that in the present selfish age, and this northern active clime it (the doctrine of the *Gita*.) could be applied and successfully carried out by the Christians, as we call ourselves.....We too should have our final emancipation, our salvation, ever as our only desire, and our Supreme Being, ever as our chief object of love. We too should do our duty in this world without self interest

and attachment, and morally renounce the world in the rejection of all interest in it'.

The Self, according to the Hindus, is essentially spiritual. We are all spirits working in the midst of material environments, having continued existences. We had a past life, and the grave is not our goal. We are miserable and happy, not through the idiosyncrasy of a despotic Ruler, but by virtue of our own past deeds. The Self is a spirit invulnerable by all the swords of the worlds. Fire cannot burn him, nor can the sun dry him up. There is no *death* for him.

‘Nay, but as when one layeth
His worn out robes away
And taking new ones sayeth
‘These shall I wear today’
So putteth by the spirit,
Lightly its garb of flesh
And passes to inherit
A residence afresh’

The Hindu son has the ideal of *Sindhu* before him, who with a filial affection almost unimaginable, carried along his blind parents upon his young shoulders; till his last moment, when he died, with Dasarath's unintentional arrow in his back amidst the cries of his helpless father and mother.

The Hindu wife has the example of *Sita*, to teach her that in old days the connubial bonds were so far more divine and noble than they are now that a wife did not want to enjoy any pleasure, which her husband was unable to enjoy.

The Hindu brother has his standard of perfection in *Lakshman*, who shared all the griefs and the agonies of his brother, with a devotion and love, which in this age seems so miraculous.

LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH.

Connecting with the Power Wire

For the sake of reminding the student just what we are endeavoring to accomplish, it may be well to review briefly the preceding lesson.

An axiom of all experience is that *Consciousness is cause*. That means that your environment to-day, including physical health and financial condition, is a reflection of your condition of unfoldment. If there are in your circumstances factors which you do not like, it is because somewhere within that unseen empire which is your 'Consciousness' exist dynamic elements which are not in harmony with your desires. These dynamic elements may be negative—may be occluded faculties; or they may be positive, as in the case of active faculties turned to the wrong uses.

Consciousness is cause—the one final and ultimate cause; and consciousness can function on one or all of three planes: the personal, the cosmic and the absolute or Spiritual. Animal man is limited to that range included within the limits of what he calls 'I', or 'myself'. He is unaware of being part of an unbroken circuit of life, and of course does not know that it is possible for him to extend his consciousness far beyond its present bounds.

Cosmic consciousness is simply personal consciousness extended so as to take in a large part of the cosmos, or physical creation.

Spiritual consciousness, on the other hand, is a journey inward. It is intention rather than extension of personal consciousness.

This understanding of the nature of consciousness and of the three directions in which it may function leads up to a consideration of the steps which complete personal unfoldment. Unfoldment, or awakening, is what those who seek for the

details of health and prosperity; are really hungering for without knowing it; and unfoldment results from (1) developing the faculties of the personal man; (2) unifying these around a master center; (3) extending them and making them part of the great World Soul, or Cosmic Consciousness; and (4) finally turning them within until the center of all Being is reached in the awakening of Spiritual Consciousness.

Development of these faculties are partially a matter of inner urge or impetus to development, which comes from the cosmic center; and partially a matter of individual effort. The cosmic impetus is evident in what may be called the 'phases' or 'cycles' of development of an average human being, from babyhood to maturity. The first decade is one largely of animal activity,—the youngster is learning to manipulate his own body. The second decade is mental—he is becoming acquainted with his mind. The third decade is social—usually he gets married and goes to work in the world of grown-ups, and both of these experiences bring to bear upon him socializing influences of the highest importance. Finally, between thirty and forty, he begins to feel the stirrings of spiritual unrest; the desire to awaken to ranges of possibility beyond the physical, the mental, or the social.

During each of these four decades, the cosmic urge is the determining factor in starting and maintaining development. This is recognized in modern pedagogy under the doctrines of 'delayed instincts'. There was a time when the teacher sought to pound desirable qualities into his pupils by a vigorous use of book and rod, regardless of the particular fitness of the recipient for instruction. Now wise educators worry very little about the apparent moral turpitude of youngsters who are disorderly and inclined to mix truth with vivid imaginings. These teachers know that disorderliness is typical of the child who is retracing the early stages of race history and development, and that order and a real understanding of the nature of 'truth' are delayed instincts, because they developed at a comparatively late period in the history of the race.

The application to personal unfoldment of this principle of the cosmic urge is direct and important: the student who is

striving to attain full consciousness is working with the order of nature, but there are times and seasons appointed for the emergence of these faculties of the complete man. 'Pushing on the lines' will not do any good. There are the two elements to be considered: the cosmic, which both makes unfoldment possible and which makes it an orderly process, taking place in a definite way; and the personal, which makes personal desire and activity necessary. If the student does his or her part, without anxiety or tension, final success is certain—because it is part of the order of Nature. An understanding of this principle will help relieve the seeker of personal anxiety, because he will realize that by attending to his part in the best way he can, and then by letting the Greater Wisdom do its part—give its increase—results are certain. Temporary failure comes from overlooking certain parts of the complex process of unfoldment.

One of the things most frequently overlooked is the necessity of a harmonious and complete development of all of the faculties and powers, which go to make up the personal man. These faculties can be divided roughly into three groups: the physical, the mental and the psychical. If any one of these groups is left out of the plan of unfoldment, distortion will result. It is like trying to walk on the hands, or to see with the ears. Each faculty or group of faculties has its parts to contribute, and ignoring any of these causes an arrest of development until the mistake is discovered and corrected.

The two ends which most New Thought students have in mind, are: first physical healing or betterment; and, second, financial healing. Some are seeking one, some the other, while many are seeking both. Probably few of these seekers realize that both health and prosperity are simply manifestations of a common cause; wisely directed power.

Sickness is primarily a result of lack of energy. When vital pressure is reduced below a certain level, all manner of disintegrative processes begin. When vital pressure is high, the disintegrative action of the various infections is powerless. Germs do not cause disease, any more than the barbarians destroyed the Roman Empire. These disintegrative cycles

begin within, and final dissolution brought about by the Vandals is simply the tearing down of effete and lifeless tissues. Every wise physician knows that if the tide of vitality turns and rises high enough, disease will disappear. It is in the endeavor to cause this turning of the tide that most drugs are used.

Financially, too, disease is caused by lack of well-directed energy. What the world lacks is not the physical means of subsistence on any scale for all its inhabitants, but rather the man-power and the brain-power to create and co-ordinate.

All of which brings us face to face with the three-fold problem of human energy: What is it? Whence comes it? How can it be increased? This problem is of such importance that we will be dealing with it, in one form or another, for some time to come. Just now, however, it will be best to simplify the answer sufficiently to make it applicable at once to the problems of most students, even though later we shall have to go more deeply into the subject.

From this standpoint of simplicity we may consider that the main stream of power has three tributaries; it may be said to be derived from the physical, the mental, and the cosmic springs within the individual. Little need be said about the first two of these sources of power—just remember that both the physical and the mental or intellectual groups of faculties act as generators of energy, when they are harmoniously used as well as being consumers of power. Wholesome physical and mental activities contribute more energy than they consume. Use your body and your mind vigorously every day—the higher faculties do not awaken to do away with normal and wholesome activity on the lower plane, but rather to increase its range and power and to co-ordinate its parts.

These principles are wellknown to most people nowadays, even if they are not always put into practice. Here is a fact connected with the third source of energy, the Cosmic inflow, which is not so generally known: There exists a boundless tide of energy which can be specialized through human activity so as to show forth as health of body, power of will and mind, wisdom etc.; and the inflow of which usually meagre and

uncertain can be immeasurably increased. The process is similar to that by which the trolley car draws energy from the power wire.

You can learn to draw more power from the big power wire and to do it at will.

You need never remain tired or discouraged, for literally *within you*—the real you, not your physical body—is a spring of this cosmic energy which merely needs opening to fill you with strength, physical and mental, than you ever dreamed of. This is only one of the things we are going to take up in this course of lessons, but it is an important one.

Here is the first step in this process of increasing the inflow of cosmic energy.

After dinner this evening, arrange to have a quiet half hour with yourself. Go into a room where you will be undisturbed if possible and lie down. If there is no bed or couch in the room, the floor will do. Experiment with your body until you find that position which for you, is easiest and most nearly self-supporting. You want to be able to forget your body and you will not be able to do this if part of it must be kept from slipping.

Now breathe deeply but easily a dozen times. Don't imagine there is anything magical in this breathing business, you simply want to relax all surface tensions, and easy full breathing will help you do it.

As you exhale the twelfth breath—the exact number is of no importance—let your attention sink down to your abdomen. Make yourself acutely conscious of the 'feeling' in the muscles, and be particularly sensitive to any muscular tension. Relax it. Take another breath, and as it drifts easily out drop your attention down through your thighs, knees, and on into your feet. Relax all muscular tension.

Continue this process with neck, arms and hands. You probably will have to go over and over this circuit, relaxing tensions again and again. Do not be discouraged about this, as you are now beginning to free yourself from the grip of a race-habit millions of years old. It is a survival of the time when

men had to be tense as steel springs if they were to keep out of the clutches of their fellow cave men and of the beasts of the swamp and the jungle.

In connection with this work in releasing the physical tensions and inhibitions, continue to use the key thought I gave you last month. And here is a statement you may alternate with it.

THERE IS NO LIMITATION.—FOR THOU ART THE SUPREME AND SOLE REALITY OF BEING, AND THOU ART THE GLORIOUS FULFILLMENT OF EVERY DESIRE.

Later I will tell you why I call this a 'master affirmation'. Just now I want you to put it to work in your life. Simply repeat it, if you can make no sense of it. *The wisdom within you will understand.*

RENTS IN THE VEIL

V. D. RISHI

Subhadra Bai Rishi:—Give more publication in 'Ka'paka', also publish the article in 'Chitramaya Jagat'. I had come last night. Now I am troubled. Wait for ten minutes. I shall come day-after-tomorrow at 9-30 P. M.

What should I write often? I feel well on account of the operation which I had undergone. I am happy, so also you are happy. What is your trouble? Tell me that. What should I say about your happiness? Order me and even today there will be a miracle. Before my passing away Pramila my daughter was in a College. There young orphans are maintained. One month after my passing away I inquired about her. Then I took her from the Guru. I recognized her as well as she recognized me. She does recognize you. The room in which I stay is fifteen feet high. I want Shrikhanda to eat. • Keep it below the table at night. I shall come tomorrow at 9 P. M.

Pramila did come yesterday. Is it not? You might have laughed at her words. I did not come yesterday because I was practising penance. Pramila always talks such babbling words with me. I was standing near her yesterday and told her to write my message. The information about Damu related by his brother is true. He was at times misappropriating money. Pramila is even now near me. I shall stay in this room till 10 P. M. Have you no other questions to ask me? Today I practised penance, remembered God, took my food and slept. Now do not ask me anything more. I shall come tomorrow at 8-30 P. M., and not at 9 P. M., because that is my time to go to sleep. I sleep at 9 P. M., and get up at 12 P. M. and begin to remember God.

I came just now. I do not know the theft that did take place, because I did not come during these two days. I shall trace out the theft within two days, and let you know about it. Pramila will come tomorrow at 7 P. M. I shall come at 7-30.

Vinayakrao will come at night. Here there were two spirits, but they have gone.

I came because you called me. Pramila is near me. I inquired about the theft. The thief is in the Syce-lines. They were two persons. One was standing outside. The stolen property is still in their house. Yesterday Gokhale had come. I did not come then. I had come, but stayed for a very short time. Baldeo is concerned in the theft.

I had come yesterday at 5 P.M. I cannot make further inquiries regarding the theft. I do not know his name. Yesterday's spirit Pundalik is a strange fellow. He does not tell his name even to us. Wait a minute. The thief is not in the house. Search room number five to seven. If you are going to search, do it soon. Get up. Go to the Police. The persons in room No. 5-7 are accomplices. Baldeo would not confess even though he were to be found. I shall write after nine days, but shall be coming from time to time.

I attend Arati of God every day at 5 A.M. and 8 P.M. for one hour, half-an hour in the morning and half-an hour in the evening. That day half the persons had gone to the *Mandata* and so were absent for the *Arati*. I was present. The temple in which the Arati takes place is vast. It is crowded very much at the time of this ceremony. Write to Prafullachandra of Bengal to practise table tilting and ask him to purchase a planchette. I shall help his wife to write. You should persevere in table-tilting in order to make progress. You will progress gradually. Five persons should sit in darkness from 8 to 9 P.M. and there will be a miracle. It is rather difficult to know how I help you. But I support you, that is I try to finish your work soon when you begin it. My desire is that your fame should spread. What is the use of spreading my fame. Pramila is uneasy, so she does not write. She will write when she likes.



CORRESPONDENCE

The Evolution of the Moral Law.

SIR,—I have just read in the April issue of the *Kaipaka* the article of this title written by Mr. V. E. Cromer. He writes 'the primitive savage lived for himself alone unable to see anything beyond himself, but the satisfaction of his own appetite. Away back in the prehistoric periods this early man lived a life almost without a soul, without any aim in life except the immediate things that gratified his appetite..... But as his evolution proceeded, the primeval man began to be urged forward by a law which was the outcome of a pressure and force inherent in the universe and involved in the man himself without apparently his consciousness understanding' and so on. From these and many other lines of the article it is apparent that he (Mr. Cromer) takes the primitive man to be totally a selfish body and quite ignorant of the moral laws in vogue in the later generations. To me this theory does not stand to reason. From his words 'by a law which was the outcome of a pressure and force inherent in the universe' he admits the pre-existence of such a law. May I ask whence this law came into existence? A solution of the question will reveal the truth.

Each and every man differs in his philosophical ideas and reasonings but there are only two differences in the main. The thinkers of these two differences may be classified as theists and athiests. If we dive deep into the fundamental principles of either the Eastern or Western, ancient or modern philosophies we will come to the conclusion that these two classifications, viz., theists and atheists, include all sorts of thinkers. The former accepts the Godhood, the latter the Nature as the starting point of the Universe. Both of them equally qualify the God or the Nature in as much as the one calls his God possessed of *All Powers* and the other calls his Nature composed of *All Powers*. Now if we consider these limitations of God and Nature we would rightly conclude that both differ in naming the subject while agree coincidentally, I should say, in the adjuncts. Thus I may say *All Powers* to be

the starting point of the universe without accepting either of the two names—God or Nature. Again there is another aspect. Theists locate *All Powers* in God whom they ascribe the ~~working of~~ the non-working of the *All Powers* at the direction or will of God. Atheists on the other hand say that the *All Powers* work without any director or controller rather automatically. Thus we find that the beginning of the universe is the *All Powers* either with or without a Director.

Let us now first consider the theory of evolution when the starting point is *All Powers* without a Director. This *All Powers* must be complete in all respects so that the latent and apparent powers taking part in the universe are included. Knowledge is one of the powers is universally admitted. So the starting point must be 'knowledge complete'. Thus we see that the primitive man was nearer the 'knowledge complete' than the man of the later generations and as such the former must possess stronger impulses of 'complete knowledge' than the latter. As knowledge of moral law is included in 'complete knowledge' the primitive man must have been possessed of stronger impulses of complete knowledge of moral law too than what the latter can have. Thus the primitive man must have been wiser, more liberal, more unselfish, more sympathetic, more consensious and the like than the later generations.

Let us start with the other alternative—*All Powers* with a Director. Here the Director is possessed of *All Powers*—i. e.. He is complete in all respects. From Him all knowledge issues forth and as such the impulse of complete knowledge sent forth by Him must affect those more who are nearer to Him by time and space than those at a distant time and space. (He Himself is above time and space but in relation to the creation of the Universe He becomes connected with both time and space and their lengths or variations). Thus also the primitive man gets a stronger impulse of moral laws than what those of latter generation get.

Hence it becomes quite clear that in either case the primitive man was wiser, more virtuous, more moral, more liberal, more unselfish, more withscul, etc. etc. than the later generation,

Again, leaving aside the analogies, if we look into the Scriptures, we find the first man was more like Him than the next one. This also establishes the same conclusion.

It is only the histories of the several countries which throw doubts on this conclusion. But I must say that *pride* underlies the minds of the writers of history: Had not pride been deep in the mind the writer had had no business to write history at all. The greater the quantity of pride in the author the voluminous is his work. The first author is short but longer he is with the growth of generation and this goes to show that pride increases with the generations and inversely there was very little of pride in the beginning and as such the primitive man was more a moral stuff than immoral. Thus also the theory of Mr. Cromer fails.

Indeed we feel that we are improving in knowledge with the passing of the days. It is in the same light as we take the span of life in counting the age of one particular man. We say a particular man is aged so much and from this we say that he has lived *long* or *short*. There is no long or short in one man's life but it becomes long or short when compared with the life of another man. So our expression *long* or *short* in one man's life is apparently a mistake what the age denotes is not understood in the proper sense. The growth of man and the lengthening of the number of days in the life of a man indicate that the span of his stay on earth with a particular form is lessened by such a period, in other words, life is shortened by so many years. Exactly is the case in our feeling the improvements with the number of days. We should remember that the law of decay is incessantly operating everywhere. To be frank, I must say that with the so-called civilization we are becoming more and more self-contained which is a component of immortality. With the discoveries and inventions, we play greater and stronger tricks upon others to gain our selfish aims and become professed hypocrites cheating the men of moral principles—whom we call simpletons—right and left. Is not the recent Great War one of the best examples to show that with our cult and civilization we are becoming more ambitious more selfish, cruel, inhumane? Is not the present strife pre-

vailing almost the whole of the Eastern Hemisphere a strife between two opponent jugglars—one trying to overpower the other—with such aims which are against the law of morality? If morality be set free, as each party speaks only, while shrinks from acting upon, the whole unrest will cease to exist. I seem to have run some way off from the point of issue. But no, I have no other motive in these lines than to show that our so-called civilization of the day, with which we claim a moral improvement, is not moral improvement in the least; rather it is the more an immoral improvement.

The greater the distance from the starting centre the lesser is the morality, in man and the *vice versa* is the whole truth and is the only conclusion from all the points in the circle composed of birth, stay and death; and such is the difference between the primitive man and man of later generation.

A little attention to the two Ages of ancient India will throw a good deal of light on the subject. The Age of Rāmāyan precedes that of Mahabharata. In the former Age, we find, each of the brothers declines to accept the throne of a kingdom and urges the other to accept it; while in the latter Age of Mahabharata, each of the brothers tries to get hold of the throne, even by killing the other, if necessary. We therefore evidently see that ambition and avarice have increased in the latter Age. Does this not go to demonstrate that the primitive man was more of Morality than the men of latter age or generation.



A STRANGE PHENOMENA

In the last issue of the Kalpaka page 239, the date of dream of Mr. Sant Sampuran Singh, should read the 26th instead of 29th—*Editor*.

PERIODICAL LITERATURE

A series of articles on Psychism in ~~English literature~~ appears in the pages of the *Everyman's Review*. The writer in the fourth of the series, begins by speaking of the power of the eye or Chakshu-Vidya. Tennyson refers to 'the power in the eye that bowed the will'. As Swami Ramakrishnanda, quoted by the writer, puts it, you know the Yogi, above all, by the eye. For the eye is the window of the soul. It mirrors the mind within as no other Indriya or sense does. Look at the eyes of the man you meet with. If you are a trained student of Occultism, you can find out what goes on in his mind through the light of the man's eye. You can also bring yourself into harmony with the man concerned and skilfully handle or control him, by the process of Mesmerism or yoga. The practise of staring at minute objects, etc. with a view to developing the magnetic gaze is known to the Hindus by the name of the Trataka, which cures optical maladies and strengthens the power of the sight. The magnetic eye glows with inner fire and holds the observed spell-bound, feasting on beauty and making its diverse aspects its own. The eyes of Burns and Wordsworth were magnetic. The gaze of the former reflected the light of the spirit within. That of the latter shone in moments of exaltation with the light that never was on sea or land—the light that lighteth the spiritual man revealing deeper experiences of the soul-life. The writer quotes some remarkable passages from Wordsworth's works describing his trance-like tranquility as well as his rapturous sense of oneness with Nature which enabled him to see into the life of things. The poet speaks, indeed, of that 'purer mind with tranquil restoration' in hours of weariness. To child Wordsworth verily a thousand years old, the universe was apparelled in light. It is through the gateway of Dhyana or meditation that one treads the enchanted world of Shanti and beatitude 'when the immense soul is indrawn and reposes in the power of an unutterable peace'.

NOTES OF THE MONTH

Psychology is progressing rapidly on new lines in the West and happily reverifying and reaffirming some of the old old truths of Hindnism. It is now being recognised that both man and matter making up the universe, form an integral part of the universal master mind, i.e. God. One is Spirit and the sages do variously speak of it. This is an ancient Vedic saying still repeated by the twice born classes of India, though not realised by them in

Old Truths practical life. This great truth was ascertained
Re-affirmed by the Rishis of old, who, plunging into the Infinite, were somehow gifted with—'other eyes' by the all seeing Heaven. Ages have passed since the truth of oneness of life and spirit was given out to the world and we are happy to note that New Psychology, after sailing in strange seas of the subjective mind, senses vaguely the grand truth of the unity of the Universe, which again science also seeks to demonstrate in its own way.

The subconscious mind is lower than the conscious, for it serves the animal man, that is, the physical body. And it serves best when the conscious mind, which is the glory of the rational man, is fast asleep. It is the subjective or the subconscious mind which helps us to control every organ in the body and be a Master in our own house. This is the secret of the great secret of self-control, control which is understood and utilised in the practice of Yoga as well as in the practice of the so-called New Thought. The Hata-Yogi, especially, as well as the student of Kayasiddhi knows in practice that this part of the mind works with matter and on bodily cells. But the Mantra-Yogi avers that it also deals with life in some mysterious way. It is not our conscious mind that keeps the body—this marvellous shine of the Spirit—alive and in wholesome condition. It is the subconscious portion of the Manas that instinctively and naturally keeps guard over and protects everyone of the billions of cells—the live bricks that compose the human form divine. We may

say that the subconscious part of the body is really active more or less in every nook and corner of the body.

Above the dual mind of consciousness and subconsciousness comes as a crown of glory the wondrous superconscious Mind or Anandamanam as the Yogi loves to call it. Here then is a possibility beyond all imagination based upon our rational culture and training. It is through

A Possibility superconsciousness that the Yogi has divine

Beyond truths revealed to his astonished gaze. It is

Imagination through superconsciousness that the Mantra-

Yogi has visions of gods and perfected siddhas of other worlds than ours. Again it is through superconscious joy-mind that advanced discarnate spirits resident in right and beautiful ether-spheres, love to inspire receptive minds, and even communicate in other ways besides. In this way inspirational utterances may thrill vast audiences, inspirational poems may stir the soul of a nation. New discoveries may flood the world, and new rays of hope may illumine the heart of humanity. Remember that the human mind, now latent for the best part, is a priceless machine of inexhaustible power. It is the province of the Higher Psychology of Yoga—whether of the Mantric school or not—to unveil the diverse latent forces and resources of the Triple Mind—conscious, subconscious and superconscious.